



ISSUE 139

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# ISLAMIC FOCUS

## WAQF

*The much needed system*

## HADITH

VERIFICATION SERIES 01  
*Visiting the Sick*

+  
APA  
*Mariam Adams*



# FROM THE EDITOR

## Ahlan Wasahlan

Allow me to present the first edition for 2019. The articles offer a broad selection of topics which I feel are important and interesting.

The article on the need for a Waqf system highlights an aspect that is extremely crucial for the long term preservation of 'non-government backed' Islamic Institutions. This is especially important in a country like South Africa where the community bears all the expenses and costs of maintaining vital Islamic institutions. The solution is neatly outlined in the article.

You can also find a poster detailing the procedures that need to be followed on the death of a loved one. It sums up the important points and is useful to keep for reference. Al Hidayah Centre in the Eastern Cape produced this poster and it should be must have in all Masjids.

Look out for our feature articles: The Quranic story of Prophet Musa ﷺ going on a journey to seek knowledge is analyzed and its application to our lives

presented. In the article on Muhsin, we look at life lessons from the story of Prophet Yusuf ﷺ.

Get to know about a lady who dedicated her life to teaching Islam in our biography feature. Apa Mariam Bibi Adams' family pens a moving tribute to a Maktab icon from northern KwaZulu Natal. Also get to know about the background to a pioneering South African landmark, Darul Uloom Newcastle.

HadithAnswers.com is an invaluable resource for verification of hadith. We start a new feature with highlighted articles which they have kindly given us permission to use. Our regular Fiqh feature on the differences between the Shafi and Hanafi Mathabs covers the second part on cleanliness in this issue.

Comments:  
info@islamicfocus.co.za.

*Muhammad Badsha*  
(Moulana)

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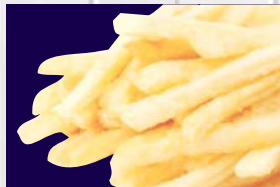
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# WAQF

(Endowment)

## *The much needed system*

Based on a post by Mufti Abdullah Nana of California, USA.

The topic is extremely crucial for the long term preservation of 'non-government backed' Islamic Institutions.

### A RECENT INSPIRATIONAL OCCURRENCE

I recently experienced one of the most touching and inspirational acts of kindness and perpetual goodness which I have seen. An elderly Muslim couple owning a multi-million dollar home asked to meet with me to discuss an important

matter. They have no children and their remaining heirs are financially well off. Their surviving heirs do not need the inheritance money that would come from this house. The couple wanted to set up a perpetual endowment (waqf) with the rental income from their house to come into effect when they both passed away. They wanted my recommendation for a worthy cause and for guidelines on how to draft a waqf deed/endowment document that would also be legally recognized in the US. After listening to my recommendations, the couple both decided that they wanted to establish a perpetual endowment for supporting scholars and promoting Islamic education, youth programs, and general educational programs for the community. May Allah reward them for their noble intention and use it a source of inspiration for all of us.

### THE NEED

We as the Muslim community in non-Islamic countries need to move

Many deserving and great Islamic organizations, schools and Madrasahs are continuously running on deficits and are not able to effectively serve the community.

away from the short-term fundraising model used by Islamic organizations, Masjids, and Madrasahs and instead move towards a long-term waqf model. Allah has truly blessed the Muslim community with tremendous wealth and prosperity, the likes of which has never been seen previously in our countries. Yet, it is sad to see so many deserving and great Islamic organizations, schools and Madrasahs continuously running on deficits and not being able to effectively serve the community.

Sometimes scholars and employees are working for months without salaries. Organizations are forced to appoint full-time fundraisers as employees and dedicate significant resources just to fund raise enough to cover expenses for one month. Unfortunately, the vast majority of Muslims donate in Ramadan alone, and organizations struggle to make these meagre amounts last all year. Our situation is not sustainable in the long term and we

will not be able to continue in this way much longer.

## LONG TERM APPROACH

The long-term approach is to invest in our future by establishing the waqf/endowment model. In this way, deserving Islamic organizations will have a steady source of income coming in to fund their activities without having to dedicate the majority of their resources to fundraising. This will free up organizations to do what they do best and actually serve the community while thinking about the long-term instead of fundraising to cover the expenses for the month. During the golden age of Islam, the waqf system ensured that medical treatment in the legendary hospitals of Baghdad was for free and the world-renowned university education in Islamic Spain was also free. We founded and perfected the endowment model, and the endowment system in place in the world's greatest universities today can be traced to our system.

## A CHINESE PROVERB

It is time for Muslims in the West to literally put our money where our mouth is and prove our commitment to our future generations through action and not words alone. We talk about supporting Islamic scholarship, scholars, Masjids, etc. but how many of us are willing to invest in our future by making a long-term endowment to these organizations? It is a collective obligation for us to support and fund the Madrasahs and organizations which are providing an indispensable service to the community for which there is no price tag.

A Chinese proverb states,

**“The best time to plant a tree was twenty years ago. The second best time is now.”**

The time is now to invest in our community's future. It is not too late. We desperately need more prosperous Muslims to follow in the footsteps of the elderly couple I mentioned above and take inspiration from them.

## PERPETUAL REWARD (SADAQAH JARIYAH)

Setting up a waqf endowment is one of the best ways to invest our money and to provide us returns in the afterlife which is the real life.

## EARN PERPETUAL REWARD

Imam Muslim ﷺ has cited the following of Hadith of Rasulullah ﷺ together with the Hadiths that discuss perpetual endowment/waqf:

‘When a person passes away, all their good deeds come to an end except from three sources:

- 1 Perpetual charity
- 2 Knowledge from which benefit is derived
- 3 A pious child who prays on their parent's behalf.’ (Sahih Muslim, Hadith: 4199)

## INITIATING THE PROCESS

Moulana Muhammad Abasoomar of Darul Hadith Research Centre outlines the process of going about setting up a waqf:

1. To initiate such a process, one merely needs the guidance of a qualified legal consultant and advice of a reliable Alim/Mufti. Alhamdulillah in our country we have some Ulama who are also legal consultants themselves.
2. One should ensure that the endowment is not handed to unscrupulous, or unauthentic organisations.
3. The designated beneficiaries of such endowments could be Masjids, Madrasahs, any Islamic organisation or even individuals, like Imams, muadhins, Ulama, teachers or pious Muslims.

## METHODS FOR MAKING A WAQF:

1. A monthly contribution towards an existing waqf.
2. Making a waqf of a portion of one's wealth. This could take the form of a building, property, house, share investments, jewellery, gold coins, etc. In the case of moveable assets such as coins or jewellery, one can have them evaluated and converted to cash. The cash would then be invested in fixed property or other prudent investment.
3. Making a waqf in a will. Islamic law allows you to bequeath up to one third of your estate through your will to non-heirs and worthwhile charitable causes as a legacy or a Waqf. There is complete freedom in choosing your beneficiary.





# PROCEDURE ON DEATH

Simplified guide for South Africa  
Prepared with input from Burial Societies

## WHAT TO DO ON THE DEATH OF A NEAR ONE

### IMPORTANT DOCUMENTS



Latest ID Book/Card of deceased



ID Document of informant



The Will of the deceased



DHA 1663 (Notice of Death)

### FAMILY

1. Consult
2. Appoint one representative to deal with Burial Society, Masjid/Imam
3. **Avoid confirming Janaza and burial times until the Burial Society gives the go ahead**
4. Get ID Documents
5. **Continuously coordinate with Burial Society**

### DOCTOR

1. **Certification of death. Issue of DHA 1663**
2. In cases of unnatural death, a postmortem needs to be done
3. **Do not confirm Janaza and burial times due to delays at government mortuary for postmortem**

### BURIAL SOCIETY

1. **Get the Burial Order**
2. Arrange Kafn
3. **Prepare grave**
4. Arrange hearse
5. **Register Death at Home Affairs**
6. Send out Burial Notice on social media platforms

### MASJID IMAM

1. Arrange time and place of Janaza

### EXECUTOR

1. **Report to Master of the High Court within 14 days with name of Executor and the Will**
2. Make an inventory of assets at death
3. **If no Executor or Will, contact an attorney**
4. If you are an Executor, approach a professional such as an attorney
5. **Get copies of Death Certificate to close accounts, wrap up estate, inform account contractors such as cellphone providers, etc**



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Left thumb print of deceased and informant go on the Medical Certificate

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# Lessons for the SEEKER OF KNOWLEDGE

FROM THE LIFE  
OF MOOSA ﷺ

**NOTHING  
WHICH ALLAH  
HAS CREATED  
IS GREATER  
IN TERMS OF  
ITS REWARD  
THAN SEEKING  
KNOWLEDGE...**

HASAN AL-BASRI

Prophet Musa ﷺ was instructed by Allah Ta'ala to journey in search of Khidr ﷺ and attain knowledge. Some lessons that can be derived from this Quranic incident:

## **1 Travelling in search of knowledge**

The journey to seek knowledge and reach great heights will not be free of struggle and fatigue. Prophet Musa ﷺ undertook the tiresome journey with his companion Yusha bin Noon ﷺ with the sole intention of seeking the knowledge he needed from Khidr ﷺ. Musa ﷺ described this journey:

**"We have suffered much fatigue in this journey of ours." (Quran 18:62)**

Ibn Mughal ﷺ was a renowned

writer in Islamic History. He kept travelling for 28 years in his search for knowledge. Hafiz Abul Qasim Sulaiman ibn Ahmed Tabarani ﷺ spent 33 years of his life in the pursuit of collecting and verifying Hadith. In that period of time, he met and acquired knowledge from one thousand scholars. Ibn Maqarri ﷺ once undertook a journey of eight hundred and forty miles for a copy of a valuable book that he needed.

Hasan al-Basri ﷺ said "Nothing which Allah has created is greater, in terms of its reward, than seeking knowledge, neither Hajj nor Umrah [Lesser Pilgrimage], nor Jihad, nor Zakat, nor freeing slaves. If knowledge had a physical image it would be more beautiful than the sun, the moon, the stars, the sky, and a magnificent throne." (The



Heirs of the Prophets, Ibn Rajab Al-Hanbali, pg 35)

The rewards earned will be in proportion to the amount of struggle and fatigue that is patiently endured. The sweetness experienced after this patient endurance in the path of seeking knowledge is superior to any worldly pleasures, as Imam Muhammad ibn Hasan ؓ remarked: "Will the sons of kings ever experience such pleasure?" He said this after he spent the night in study and made a breakthrough in a difficult matter he was researching.

## ② Humbling oneself and being comfortable with seeking knowledge from those of a lesser rank or age

Being conceited about knowledge or status can lead to one's detriment. Pride destroys ones knowledge in the same way that a flood causes utter destruction even in a high and lofty place).

The student must not be arrogant about his high level of intelligence, understanding and brainpower.

**"That is the grace of Allah, which He bestows on whom He wills." (Quran 62:4)**

Each man is given only a drop from the vast ocean of knowledge. Even though his

knowledge may seem plentiful to him, he need not be proud of it, but instead he must use it as a motivation to dive deeper into the oceans of knowledge throughout his life.

Linked to this point is the aspect of lowering ones pride to learn from those whom you might consider as lower than yourself in rank, status or age. The etiquette of acquiring knowledge is nothing but that the student should show respect for the teacher and follow him with eagerness to learn – even if the student happens to be superior to his teacher. Prophet Musa ؑ was Kalimullah (the one who spoke to Allah). He was a high ranking messenger of Allah, yet he kept learning even after becoming a leader and did not consider it below himself to seek knowledge from Khidr ؑ who was a pious servant of Allah.

## ③ Striving hard

Almighty Allah says;

"As for those who strive hard in our cause, we will surely guide them to our paths." (Quran 29:69)

Whoever searches for a certain thing and strives with effort, will most definitely find what he is looking for and whoever knocks at a door with persistence will make an entrance. Your desired goal will be achieved in proportion to the amount of effort you put in. If you need to learn something, the secret is to keep striving. This

was the way of the Messengers, pious predecessors and learned scholars. Never allow laziness and despondency get the better of you even if this requires a long period of sacrifice and commitment.

Prophet Musa ؑ was determined to reach his goal and so he said to his companion, **"I will not give up (travelling) until I reach the junction of the two seas or (until) I go on for years (a long period of time)."** (Quran 18:60)

## ④ Don't impose on the teacher, be a decent student

Before blaming the teacher or the institution check yourself. It is incumbent on the student to instil in himself or herself lofty character, towards his teacher, institution, and fellow pupils. It is part of good manners that the student clearly informs the teacher of his intention and exactly what he aims to achieve from his studies.

Prophet Musa ؑ informed Khidr ؑ of his intention of seeking the special knowledge that Allah had bestowed him with and he politely asked, **"May I follow you so that you teach me something of the knowledge which you have been taught?"** (Quran 18:66). He also pledged to Khidr ؑ that he will be humble and patient and strive to give off his best. Musa ؑ said: **"If Allah wills, you will find me patient, and I will not disobey your command."** (Quran 18:69)

*Adapted from article by Rayyan Institute*



# Muhsin

## WHO IS THAT?

It starts with Islam, which has five pillars. Then it's iman (faith), which has six pillars. Finally, it's Ihsaan (excellence), the uppermost level in faith, which only has one pillar:

أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ

**"That you worship Allah as if you can see him. If, you can't do that, then at least know that He can see you." (Bukhari and Muslim)**

One who acts upon Ihsaan is called a Muhsin, and in essence, it's in reference to someone who never stops doing good nor aims for a half-finished job. Their slogan in life is excellence in the face of every circumstance.

**"Verily Allah has prescribed ihsaan (perfection) in all things. Thus if you kill, kill well; and if you slaughter, slaughter well. Let each one of you sharpen his blade and let him spare suffering to the animal he slaughters." [Muslim]**

A Muslim who practices Ihsaan is a responsible person and a person of high character. He does things in the best manner, in a pleasant and tasteful way, and is never satisfied with anything other than a quality job in all that he does.

This was what Prophet Yusuf (عليه السلام) was all about.

Consider the sheer number of times where the description of Ihsaan appears side by side with

Yusuf (عليه السلام) name in Surah Yusuf:

(a) Allah said:

وَلَمَّا بَلَغَ أَشُدَّهُ آتَيْنَاهُ حُكْمًا وَعِلْمًا  
وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ

**"And when Yusuf reached maturity, We gave him judgement and knowledge. And thus We reward the Muhsineen (the doers of good)."**

(b) Allah said, speaking about Yusuf (عليه السلام):

نُصِيبُ بِرَحْمَتِنَا مَنْ نَشَاءُ وَلَا نُضِيعُ أَجْرَ الْمُحْسِنِينَ

**"We touch with Our mercy whom We will, and We do not allow the reward of the Muhsineen (those who do good) to be lost"**

(c) Behind bars, inmates said to him about their dreams:

نَبْنَأُ بَتَاوِيلَهُ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ

**"..Inform us of its interpretation; indeed, we see you to be of the Muhsineen (those who do good)."**

(d) Yusuf (عليه السلام) brothers said to him, despite not having recognised him as their brother:

يَا أَيُّهَا الْعَزِيزُ إِنَّ لَهُ أَبًا شَيْخًا كَبِيرًا فَخُذْ أَحَدَنَا مَكَانَهُ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ

**"O ruler, indeed he has a father who is an old man, so take one of us in place of him. Indeed, we see you from the Muhsineen (the doers of good)."**

(e) Yusuf (عليه السلام) brothers said to him towards the end of the story:

إِنَّكَ لَأَنْتَ يُوسُفُ قَالَ أَنَا يُوسُفُ وَهَذَا أَخِي قَدْ مَنَّ اللَّهُ عَلَيْنَا إِنَّهُ مَنْ يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ

**"Are you indeed Yusuf?!" He said "I am Yusuf, and this is my brother. Allah has certainly favoured us. Indeed, he who fears Allah and is patient, then indeed, Allah does not allow the reward of the Muhsineen (those who do good) to be lost."**

Notice from these verses that Yusuf (عليه السلام) was described as a Muhsin:

- By both family members and by strangers;
- During both his times of weakness (in prison) and strength (in the palace);
- And by both human beings and their Creator!

These are the true people of Ihsaan; people who do not allow the changing circumstances of life to change them, but rather, regardless of their situation, their priority is: "How will I behave as a Muhsin in this circumstance?"



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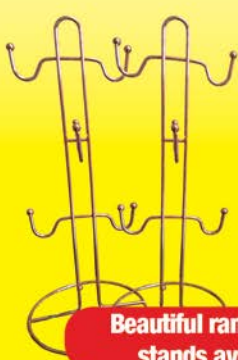


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## PART 2

# INSIGHT INTO FIQH

Differences between the Shafi and Hanafi Mathab in Cleanliness - Part 2

South Africa has a healthy fusion between followers of the Shafi and Hanafi schools of thought. Many a home might have a mix of members following the two schools of thought within Islamic jurisprudence.

In view of this, we bring you a simplified version of the main differences between

the Shafi and Hanafi Mathabs with regards to cleanliness. This is only intended as a guide and detailed answers should be sought from the respective Ulama.

Some differences in the rules of cleanliness between Shafi and Hanafi  
Part Two:

**8 Vomiting**  
**Shafi:** Wudhu does not break by vomiting.

**Hanafi:** Wudhu breaks by vomiting a mouthful.

**9 Blood**  
**Shafi:** Wudhu does not break by blood flowing from the body.

**Hanafi:** Wudhu breaks by blood flowing from the body.

**10 Laughing in Salaah**  
**Shafi:** Wudhu does not break by laughing aloud in Salaah.

**Hanafi:** Wudhu breaks by laughing aloud in Salaah.

**11 Touching the Quran**  
**Shafi:** One cannot carry the Quran even wrapped in a cloth, without Wudhu.

**Hanafi:** One can carry the Quran if it's wrapped in a cloth, without Wudhu.

**12 Semen**  
**Shafi:** Semen is pure. It is Sunnah to wash it off.

**Hanafi:** Semen is impure. It is obligatory to wash it off.

**13 Washing mouth and nose**  
**Shafi:** It is not compulsory to rinse the mouth and inner portion of the nose for Ghushl to be valid.

**Hanafi:** It is compulsory to rinse the mouth and inner portion of the nose for Ghushl to be valid.

**14 Menstrual period**  
**Shafi:** The minimum menstrual period is a day and the maximum is 15 days.

**Hanafi:** The minimum menstrual period is three days and the maximum is 10 days.

**15 Postnatal bleeding**  
**Shafi:** The maximum is 60 days.

**Hanafi:** The maximum is 40 days.

Get our past **four** topics covered in this feature: Differences in Qurbani, Fasting and Travel. Email [info@islamicfocus.co.za](mailto:info@islamicfocus.co.za) or whatsapp us on **+27 78 672 7797** with your request.

### NOTE

These rules are collected from the mainstream views of the Muftis of the two Mathabs. They are listed to give an appreciation of the differences and to remove any misconceptions.

They can also serve as a handy guide for

teachers who need to teach students of a Mathab different from their own, or for Imams whose congregations are different from their own.

Get the past articles in this series: Email [info@islamicfocus.co.za](mailto:info@islamicfocus.co.za) with your request



# Duas

THAT CHANGED THE

## world

A  
dua made by the  
average person can quite  
literally change destiny. The  
Prophet ﷺ said, "Nothing can  
change qadr (destiny) except dua." [Tirmidhi] But what happens when  
a Prophet makes a dua? The ripple  
effects are grand enough to change  
the course of history forever!

Here are some Duas that the  
Prophets made. These duas were  
loved by Allah so much that He  
immortalized them in the Quran.  
There must be something superbly  
special about them.

### Dua One: Prophet Aadam ﷺ

The story of Aadam ﷺ is of course  
well known to all of us. After Allah  
Ta'ala created Aadam alaihis salaam  
and told the Angels and Jinn to bow  
to him, Satan refused.

Fast forward to the expulsion of  
Aadam ﷺ and Hawaa from Jannah  
after they ate from the tree, we learn  
about the first Dua ever made by a  
human as far as we know. It is indeed  
the first human Dua ever recorded.

رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا  
وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ

Rabbana thalamnaa anfusana wa-  
in lam taghfir lana watarhamnaa  
lanakoonanna mina alkhasireen

*Our Lord, we have wronged  
ourselves, and if You do not forgive  
us and have mercy upon us, we will  
surely be among the losers. [Surah  
Al-A'raf: 23]*

First  
and  
foremost,  
the fact  
that Aadam  
ﷺ immediately  
responded and made  
Dua to Allah Ta'ala and  
asked for forgiveness,  
demonstrates why Aadam  
ﷺ is superior to Satan.  
Aadam ﷺ acknowledged his  
mistake and made Dua to Allah  
Ta'ala for forgiveness, while Satan  
was too arrogant to do the same.  
Rather, Satan accused Allah Ta'ala of  
misguiding him.

*Satan said: "Because You have put  
me in error, I will surely sit in wait  
for them on Your straight path."  
[Quran 7:16]*

Worshipping Allah Ta'ala while being  
penitent and repentant is a sign of  
being a good Muslim. And turning  
away from Allah Ta'ala and refusing  
to worship or make Dua is a sign  
of arrogance. That is why simply  
making Dua is a sign of imaan (faith).

Secondly, we see in the story of  
Aadam ﷺ, is that Aadam ﷺ  
asked for a religious, spiritual  
need. He begged for forgiveness  
acknowledging that if Allah Ta'ala  
did not have mercy upon him,  
there would be no hope for him. In  
contrast, the Dua Satan eventually  
made was for a long life that lasted  
until the Day of Judgement. He  
didn't care for what came after.

The  
primary  
emphasis  
on the Dua  
of the believer  
is religion and  
spirituality; it is  
connecting with  
Allah; it is Allah's mercy,  
forgiveness  
and blessings. Whereas the  
primary Dua of those who  
do not have that connection is  
of this world alone.

The Quran is very explicit about  
this in Surat Al-Baqarah. Allah says,  
And among the people is he who  
says, "Our Lord, give us in this  
world," and he will have in the  
Hereafter no share. But among them  
is he who says, "Our Lord, give us in  
this world [that which is] good and  
in the Hereafter [that which is] good  
and protect us from the punishment  
of the Fire." Those will have a share  
of what they have earned, and  
Allah is swift in account. [Surah Al-  
Baqarah: 200-202]

Those who focus on the world alone  
without focusing on the hereafter  
at all will not get any share in the  
afterlife.

Thirdly, both Aadam ﷺ and Satan  
reached out to Allah Ta'ala, and  
Allah in the end actually gave them  
both what they wanted. And this is  
from the Generosity and Nobility of  
Allah Ta'ala. Allah answers the Dua  
even of Satan, even of those who  
are arrogant. Out of Allah's infinite  
Generosity, Allah answered the  
desperate call of the most despicable  
and hated creature. So how can  
anybody despair in calling out to  
Allah when prayer of Satan was  
answered?

Source: Duas that Changed the World



# Apa Mariam Bibi Adams

*Her (Apa Mariam Bibi Adams) family relocated to Newcastle in 1982 and she quickly became a familiar face in the community when she began teaching at the local madressa in Newcastle. Imparting knowledge about Islam was her calling. She believed this because despite training in a number of other vocations after school, teaching our Muslim children was the occupation of her lifetime.*

Mariam Bibi Adams, affectionally known as Apa Adams was born in Dundee in KwaZulu Natal in 1937, the middle child of a family of eight siblings. It was here that she attended school, married and started her family. It was also where she started her career as a madressa teacher. Her family relocated to Newcastle in 1982 and she quickly became a familiar face in the community when she began teaching at the local madressa in Newcastle. Imparting knowledge about Islam was her calling. She believed this because despite training in a number of other vocations after school, teaching our Muslim children was the occupation of her lifetime.

She started teaching at the madressa which was at the SE Vawda School in 1982 and moved to the one next to Lincoln Heights (NMC Madressa) until she retired in 1998. Her legacy can be gauged from the following message

of condolence received from a former student upon hearing of her death:

"Heard about your mother, and even though I haven't seen her in ages it truly feels like we've lost someone truly great. A lot of what we know in Islam is down to her and whenever we read Quran or read Salah she would be getting rewarded as she is the one who thought it to us. We tend to forget people from our younger days but Apa Adams will always be cherished and appreciated by whom ever has had the privilege of knowing her, I surely am indebted to her."

She was the mother to four children, two daughters and twin sons, whom she loved fiercely and raised in really trying circumstances. She led by example when she taught her children to strive to be good Muslims, to stand united as a family, to be hardworking and

be people with integrity. Her family grew with the births of her four grandchildren who were also fortunate to get the benefit of her teachings. Mothers-in-law are much maligned, but our Mum excelled even in that role as the tribute below from her daughter-in-law attests:

"To the mother who didn't give birth to me  
I always said that when I got married I would marry an orphan, simply because I did not want a mother-in-law. I had heard so many horror stories about mothers-in-law from hell. Thankfully Allah Ta'ala never granted me that dua. Instead, he gave me the mother-in-law of my dreams.

We moved to another country and I fell pregnant. I will never forget that fear of being alone, my husband and I in a foreign country with a new baby. But then you came like the blessing



# “ I can see you at sehri time sitting on the couch reading your Quran with your musallah folded up on the floor in front you.

---

you were. You took one look at both us, dropping from exhaustion. You said give me the baby and go to bed. Never mind that you had just gotten off an 8-hour flight.

You moved in with us when we were married for about two years. Everyone said I was crazy. “Are you crazy, you want your mother-in-law to live with you?” I said yes. You became our home.

I can see you at sehri time sitting on the couch reading your Quran with your musallah folded up on the floor in front you. I soon discovered that you and I shared a love for cooking and we would spend hours poring over recipe books planning the food we would make.

For 10 years you were there for me. For 10 years you showed me just how wonderful having a mother-in-law can be. You had a bond with your children as all mothers do, but you and I, we bonded on another level. There will never be enough thank you that can I say to you for what you gave me, what you taught me and what you showed me. From the daughter in law who never wanted a mother-in-law, but instead found a mother.”

After she retired from teaching, Apa Adams relocated once again, to Johannesburg, to be closer to her children and siblings. Then commenced the second chapter of her life. For a woman who lived all of her childhood and a great part of her adult life in KwaZulu Natal, her first trip abroad was her journey to perform Hajj. Her observations of her Hajj have inspired not only her children, but friends

and family too. She reported that performing Hajj was, for her, a once-in-a-life time opportunity to pray to Allah in front of the Kabah and she gave it all her effort and energy.

The final chapter of what should have been her retirement brought the hectic schedule of world travel which earned her the nickname “Granny Go-Go”. Having four children living in four different countries meant she spent her time travelling between Johannesburg, Namibia, London and Abu Dhabi, which became her new home base. Although she made many new friendships in her travels, she still kept alive her connection with old friends, especially those friendships which endured from her childhood and her time in Newcastle. She was a steadfast friend and neighbour. As an 80 year old, her social media skills were impressive indeed.

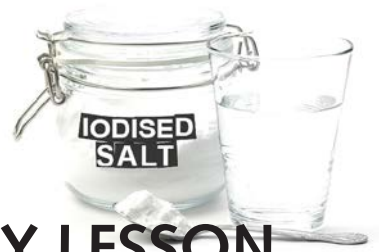
Apa Adams never stopped striving to increase her knowledge; of Islam, current affairs, and especially her passion for cookery. She was able to relate to all ages, young and old(er) on their level. Her zest for life, energy and good humour were inspiring to all who met her.

Apa Adams spent her final days with her daughter in London. She took her last breath in submission to Allah. She passed away on 30 September 2018 at the age of 81.



# INSPIRATION

Motivational stories to give us the inspiration we need



## A SALTY LESSON

Once an unhappy young man came to an old pious man, told him he was very sad and asked for a solution. The pious man instructed the unhappy young man to put a handful of salt in a glass of water and then to drink it. 'How does it taste?' the pious man asked. 'Awful,' spat the young man.

The pious man chuckled and then asked the young man to take another handful of salt and put it in the lake. The two walked in silence to the nearby lake and when the young man swirled his handful of salt into the lake, the pious man said, 'Now drink from the lake.' As the water dripped down the young man's chin, the pious man asked, 'How does it taste?' 'Good!' remarked the young man. 'Do you taste the salt?' asked the pious man. 'No,' replied the young man.

The pious man sat beside this troubled young man, took his hands, and said, 'The pain of life is pure salt; no more, no less. The amount of pain in life remains the same, exactly the same. But the amount we taste of the pain depends on the container we put it into. So when you are in pain, the only thing you can do is to enlarge your sense of things. Stop being a glass. Become a lake.'

### MORAL OF THE STORY: WHEN YOU HAVE PAIN IN LIFE:

1. If you put it in front of Allah Ta'ala then the pain will be very little.
2. But if you put in front anyone other than Him it becomes very large.

## NAILS & PLANKS

Prophet Nuh ﷺ spent a long time constructing the ark. However, it had to be something out of the ordinary, as it would need to survive a flood the like of which humanity had never seen before, and was due for war with waves like mountains.

Nevertheless, Allah Ta'ala said, in describing the ark:

وَحَمَلْنَاهُ عَلَىٰ ذَاتِ أَلْوَاحٍ وَدُسُرٍ

"And We carried him on a [ship of] planks and nails." (Quran 54:13)

It wasn't described as "a ship of engineering mastery" or "an ark of robust construction" but simply "planks and nails."

This is a subtle Qur'anic indication that Prophet

Nuh ﷺ ship was merely a means, and that had Allah Ta'ala not carried the ship through the relentless storms, it could never have made it. It was His preservation all along.

Thus Allah says in the verse after it:

تَجْرِي بِأَعْيُنِنَا

"Sailing under Our Eyes .." (Quran 54:14)

This is a reality to recall when pursuing knowledge, giving Da'wah, applying for a job, searching for marriage, attempting to raise children upon Islam, or the like. Those of us whose heart becomes attached to the means will fail, whilst those whose hearts rely upon Allah Ta'ala, the Lord of all means, must succeed.

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# DARUL ULOOM New Castle

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Darul Uloom Newcastle was founded by Moulana Cassim Mohammed Sema ؒ while in his early fifties. It was the first formal institute of higher Islamic studies in South Africa. It is the first such institution in the world in which the medium of instruction was via the English language.

The Darul Uloom officially opened on 13 May 1973 in Newcastle in what is now the KwaZulu Natal province of South Africa. The first batch of students numbered nine.

The land acquired was the St. Dominic's Academy, a Roman Catholic Convent, which had been lying vacant for 15 years. The approval for the acquisition of the land took three years. The property was purchased for R83,000. Classes eventually commenced on the 9 September 1973. For the first three years, Moulana Sema ؒ taught all the subjects alone, while his wife cooked the food for the students

and did their laundry.

The Aalim course offered at the Darul Uloom extends over six years. There is a further three year Ifta course as well as a Hifz course. By 2018, 621 Ulama and 441 Huffaz had graduated from Darul Uloom Newcastle. They hail from South Africa and 35 other countries. The current principal is Moulana Ismail Akoo, a graduate of the Darul Uloom Newcastle, who took over the reins on the demise of Moulana Sema ؒ.

The Darul Uloom consists of 13 Hifz dormitories with central ablution facilities, 21 classrooms, 2 house a dining hall, library and offices, 12 housing units for staff and one guest house. The staff complement is 18 full time teachers, 11 part time teachers, a secretary, 2 house masters, 2 cooks, 7 kitchen staff, 4 laundry staff, 12 cleaners and 3 security staff.

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Moulana Cassim Sema ؒ, Haji Moosa Vawda, Brother Ismail Patel and Brother A. H. Moola

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# HADITH

## VERIFICATION SERIES 01

### Visiting the Sick



In this series we bring you a selection of topics from hadithanswers.com

#### Unreliable virtue of visiting the sick.

**Question:** Is the following authentic:

*"To visit the sick is more beloved in the sight of Allah than 'ibadah (worship) for 40 or 50 years."*

**Answer:** Visiting the sick is extremely rewarding and very much encouraged. However, the narration in question has been declared a fabrication by the Hadith masters. (La-alil Masnu'ah, vol.2 pg.405 and Tanzihush Shari'ah, vol.2 pg.353)

And Allah Ta'ala Knows best,  
Answered by: Ml Muhammad Abasoomar.

Here are a few reliable narrations on the virtues of visiting the sick:

**1. Sayyiduna Abu Hurayrah** رضي الله عنه reports that Rasulullah ﷺ said: *"Whomsoever visits a sick person or visits his brother for the sake of Allah Ta'ala, a caller calls out, 'You have done good, your footsteps are blessed and you have prepared an abode in Jannah."* (Sunan Tirmidhi, Hadith: 2008, Sunan Ibn Majah, Hadith: 1443 and Sahih Ibn Hibban; Al Ihsan, Hadith: 2961 with slight variation in the words) Imam Tirmidhi has graded the Hadith sound (hasan).

**2. Sayyiduna 'Ali** رضي الله عنه narrates that Rasulullah ﷺ said: *"When a Muslim visits a sick Muslim at dawn, seventy thousand angels make du'a of forgiveness for him till dusk. If he visits him in the evening, seventy thousand Angels make du'a of forgiveness for him till the morning, and he will be granted a garden in Jannah."*

(Sunan Tirmidhi, Hadith: 969, Sunan Abi Dawud, Hadith: 3091. Declared authentic by Imam Ibn Hibban; Al Ihsan, Hadith: 2958, Imam Hakim and 'Allamah Dhahabi, Mustadrak Hakim, vol. 1 pg. 341/2 and pg. 349)  
Source: [www.al-miftah.com](http://www.al-miftah.com)



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A victim of severe domestic violence, spanning years, culminating in hospitalization after being beaten up by her husband. The severity of the abuse paralyzed the left side of her body.

A mother of 7 seeking assistance; victim and children are at risk from her husband, who physically assaults mother and children. The victim has had several miscarriages as a result of being beaten during pregnancy.

A minor female at a public school in our midst reported to her teacher that her uncle had molested her and her parents are not pressing charges.



The White Door Centre 239 Durban Rd  
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